

In our churches, our father's are passing away. Our destiny as a people is under God depending upon the character and religious education of our youth, who are filling and soon to fill all our places. Let their education be not neglected, and it would not need a prophet's eye to see what individuals they will do. In religious improvement to the young, the system of Bible classes and Sunday schools hold prominent places, may they not become nurseries for the church and for heaven. If our children are trained to love all that is sacred and practice that which is pure, and generous, and noble, and the power of the gospel given, its firm soil on their educated hearts and minds, they will be able to stand for the right, and will be able to end go to the grave in peace about their welfare—for God will be their

The Howard College built up by people has open doors to educate youth, as a patronize it. And here is our own Baptist High School with open doors toward the Howard, let us as a people patronize both, more than we have done. A sound education is the love of God is of great importance in this age.

The S. W. Baptist

TUESDAY, OCT. 26, 1888.

REMEMBER! READ THIS!

We shall be compelled to raise over two thousand dollars between this and January, to pay for our New STRAIN Press, and some additional type, so as to ENLARGE THE S. W. BAPTIST, as already promised. Now, we ask those who are indebted to us in any way, either for the paper, for advertising, or job work, to forward their dues at once. In order to meet the present exigency, we again renew our proposition to all who are in arrears for subscriptions: THAT IF THEY WILL FORWARD THEIR DUES BY THE FIRST OF JANUARY, WE WILL RECEIVE THEM AS ADVANCE PAYMENTS—that is, at the rate of two dollars per annum, no matter how long they are behind. We must have this New Press, and some additional type, and hence are willing to make some sacrifices to get them.

Will not as many as five hundred of our patrons send us from one to two new subscribers between this and January to enable us to purchase these materials? Will not our ministering brethren especially do this, or even more?

The MSS. containing the account of a revival by elder C. Smith is lost. Will be furnish another?

CIRCULAR LETTER OF COOSA RIVER ASSOCIATION.—No one will regret the space occupied by this document prepared by elder JESSE A. COLLINS. Reader! if you do not intend to give any thing to the cause of Missions—if you have, either by inheritance or otherwise, a "shell" that has defied other missels, and do not wish it flattered to atoms—don't read that circular.

New Subscribers!

Last week appears to have been a very propitious week with our good bro. WALKER of the Index. He entered upwards of sixty new names upon his subscription list. We are quite gratified at this, and hope he will soon have ten thousand. He deserves them. We were also quite fortunate the same week, having entered between fifty and sixty new names. How soon could each of our papers be put upon the highest position of usefulness, if our friends would be active. Verbum sat.

Trial of Elder J. R. Graves.

Our advices from Nashville are up to October 20th. Mr. Graves had been pronounced guilty on the four first charges by a unanimous vote, except on the second charge, upon which there was one negative vote. Two other charges remain to be considered. Proceedings are suspended for a few days. So soon as the verdict is known, we will publish a condensed statement of the entire proceedings.

The whole proceedings in the trial will be published in pamphlet form and given to the public. Let judgment be suspended by all until this document appears.

The Rev. JOHN E. DAWSON, D. D., paid his children in our town a hasty visit last week. The labors of the past summer as agent of Mercer University, have told on him somewhat. We enjoyed a pleasant afternoon chat with him about matters and things in general, and good old Georgia in particular. The University is rapidly gaining popular favor all over the State. Prosperity attend it! By the way, Georgia Baptists ought to be careful how they lay burdens upon bro. Dawson, for if there be a people on earth for whom he would esteem it a privilege to lay down his life, they are his brethren of that noble State.

We are requested to state that the sale of R. T. BARNER'S land, stock, corn, furniture, &c. is postponed to Tuesday, 9th of November.

HARPER'S WEEKLY is a lively sheet, illustrative of real life as stirring events are developed. It almost illustrates coming events by the shadows they cast before them. Its pictures are more than worth the subscription price, so illustrative of characters and events. Price, \$2.50 in advance.

The Zion Association will be held with the Bethany Church, Covington county, Ala., five miles North of Andalusia, commencing on Saturday before the 3rd Sabbath in November.

HOWARD COLLEGE.—From a student in the Howard we have the following, under date Oct. 15th.

"We have nearly ninety students in the Howard, and others are arriving almost daily. We have about fifteen Theological students."

Alabama Association.

This is one of the largest, and most influential bodies in our State. It has between forty and fifty Churches, and an aggregate of over five thousand members. So far as ability, zeal and efficiency are concerned, its ministers are unsurpassed we suppose by those of any Association in Alabama. This body sustains amply one missionary and his wife, brother and sister Priest, in Central Africa, one missionary to the Indians, one missionary to the colored population in their own bounds, besides some other domestic mission labor; contribute quite an amount over and above this to the Domestic Bible and Foreign Boards, &c., &c. In addition to this, the Montgomery Church sustains bro. H. F. BUCKNER, the apostle to the Indians, at a salary of some seven or eight hundred dollars annually. We suppose the entire contributions of this body would not fall short of three thousand dollars, or even more, every year. It would absolutely burst any miser's shell, we think, to visit one of their meetings. They have the means to do whatever they will to do; and they have the will to do whatever can fairly be made to appear their duty to do. It may well be expected that so active and working a body of Christians would be blessed of God. Accordingly it appeared from the reading of the letters from the several Churches that over five hundred had been added to them by baptism during the past year. Largely over a hundred were added to one Church—the Church in Montgomery, of which bro. I. T. TICHENOR is pastor.

The last annual session of this body was held with the Damascus Church Butler county, some nine or ten miles east of Greenville, commencing on Friday before the 2nd Lord's day in October (inst.). We did not reach the place until the afternoon of the first day; consequently did not hear the Introductory Sermon by bro. P. H. LUNDY. It was pronounced by all who heard it, an able discourse, and the Association appointed a committee to ask a copy of it for publication. The body was organized by the re-election of elder D. LEE, Moderator, elder E. BELL, Clerk, and bro. W. B. HARRISON, Treasurer. The reports of the various committees were drafted with care and ability, and the business was transacted with unusual harmony. Nothing whatever occurred to disturb, in the slightest degree, the peace of the body. On Saturday evening, the Association adjourned to enable the ASSOCIATIONAL BIBLE SOCIETY to hold its annual session. It was organized by the re-election of the former officers, to wit: Elder C. F. STUBBS, President; Elder P. H. LUNDY, Secretary, and ———, Treasurer. After sundry spirited addresses, something over one hundred dollars were contributed to this cause.

On Sabbath an immense concourse of people assembled at the stand, and were addressed by the senior editor, elder SUMNER, one of the Secretaries of the Domestic Board, who, at the instance of bro. TICHENOR, with the consent of the body, preached the annual missionary sermon, and bro. STUBBS. A collection of about two hundred dollars was taken up at the close of the last forenoon sermon, by bro. Sumner, one hundred and fifteen of which was a thank-offering by the body to meet a deficiency, we believe, in the Indian Mission department of the Marion Board.

It is proper that we inform the reader, what is meant by "thank-offering," the DAMASCUS CHURCH, at which the Association was being held, was the first fruits of the domestic mission commenced in the body after the division from the anti-missionary portion of its members. This Church had grown to be one of the largest and most prosperous in its bounds. Elder Matthew Bishop, one of the first students that ever went to Howard College, is a member of this Church, and its beloved pastor. His labors have been greatly blessed, with whom we should have lingered for days, had other duties not pressed us. It was especially pleasant to us to meet and renew an early religious acquaintance with bro. Bishop and his excellent lady, the daughter of father BORN, so well and long known in Talladega, and who yet lives to "bring forth fruit in old age." Well do we remember when first we welcomed bro. B. to the fellowship of the Church in Talladega—the struggles of his mind in regard to the ministry—the Christian heroism with which he grappled with poverty and neglect—the solicitude with which his cause was watched by the few who really did sympathize in his efforts—his final triumph over all obstacles. The Lord give us many, many such self-denying, persevering, pious ministers! We should like to linger over other

pleasant incidents of this occasion, but no space forbids. Long will we cherish in our "heart of hearts" the kindness of our brethren of the old Alabama Association. They never forget the editors of the S. W. Baptist. Such a flattering list of subscribers as we obtained at this meeting made us glad for a moment at least, that we were an editor. We must not fail to mention that the Association resolved to sustain one beneficiary in Howard College.

Probationary Membership in the M. E. Church.

We clip the following from one of our exchanges. It contains a solemn truth, worthy the consideration of the pious part of the Methodist denomination: PROBATIONARY MEMBERSHIP.—The Rev. Dr. Pierce of the Methodist Episcopal Church, South, says: "If things are to continue as they now are, we must cease to receive seekers into the probationary membership of the church. Else we will accumulate such a mass of members, without the benefits of spiritual regeneration, as to bury the spiritual power of our once pure force of godliness under a mass of attractive formalism, which will make Methodism a gorgeous exhibition of mere outward ceremonies."

The moral power of Christianity depends upon its spirituality. Any organization of Christians, therefore, which makes express provision within its pale for unconverted persons—the world—must expect its "spiritual power" to be "buried" under a mass of attractive formalism. If a "probationary membership" had been as important to Christianity in the days of Christ and his Apostles, as it appears to be to Methodism in the nineteenth century, we certainly would have found some direction given in regard to it by some one of the inspired penmen. And yet we find just nothing at all said in the New Testament upon that subject. In all the epistles written by the several Apostles, they uniformly address the Churches as "holy brethren," "saints," "elect," "partakers of the heavenly calling," and such designations as invariably indicate at least a profession of the Christian religion. Indeed, there stands at the very threshold of the Christian dispensation, two most solemn warnings against all who would obtrude upon the Churches of Christ while they are "in the gall of bitterness and in the bond of iniquity." We allude to the cases of Ananias and Sapphira and Simon Magus. The first time that the door of the kingdom of heaven, the Church militant, was opened, after the ascension of the adorable Redeemer, the divine record informs us, that "they that had received the word were baptized," and "the Lord added unto the Church daily such as should be saved." And when any body of professed Christians shall undertake to remove this sacred landmark, no matter how pious the intention, the policy will ultimately recoil, and a "gorgeous exhibition of mere outward ceremonies" is the natural result. Alas! alas! when will the wisdom of man bow to the wisdom of God? When will the simple structure of a New Testament Church be recognized as competent to meet all the necessities of our moral nature?

MANUAL OF THEOLOGY: Second Part.—A Treatise on Church Order. By J. L. Dagg, D. D. Charleston, S. C. Southern Baptist Publication Society. 1868.

This is the volume, promised for some time from its venerable author, to accompany his "Manual of Theology." It is a volume of 312 pages, just the size of the previous one, and printed in the best style of the art, on the best paper, and most excellently bound. No book establishment in the United States could have furnished a superior job in point of mechanical execution. It also contains a superior likeness of Dr. Dagg, engraved on steel, which will make the volume quite attractive, especially to the numerous personal friends of the author.

But these are small matters compared with the subject matter of the book. It is by far the most comprehensive, lucid, and satisfactory development of external Christianity we have ever seen within any thing like the same compass from the pen of any man. We do not say that some particular branch of the subject of "Church Order" may not have been discussed with more ability by others. But we mean to say this, that taking the whole range of subjects embraced in the plan, there is a concentration of light upon every part, which will place the volume at once in the first class of books which make up our denominational literature. The work is divided into ten chapters, with an Introduction and an Appendix. "Obedience to Christ" is the topic discussed in the Introduction. The following are the subjects of the several chapters: Baptism, its mode, subject, design, and connection with church order.—Local

Churches.—The Church Universal.—Infant Membership.—Communion.—Washing of Feet.—Public Worship.—The Ministry, a distinct class, their work, their call, &c., &c.—Discipline.—Miscellaneous Topics, including Expediency of the Scriptural Order.—Fellowship between Churches.—Imposition of Hands.—Rebaptism.—Treatment of Unbaptized Ministers.—Conclusion.—Dignity of Baptists.—Appendix.—Situation of Enon: Place of the Eunuch's Baptism.—Immersion in Cold Climates.

The reader will see at a glance the practical utility of the work from the foregoing programme. It is a work that is destined ere long to a national reputation. No minister will feel that he can do without it, and every layman ought to possess it by all means. It is written in the peculiar unctuous and perspicuous style of the author. We do most devoutly thank God that he has spared the life of his aged servant, who has been for so many years laid aside from the active duties of the ministry, to finish a work which fills so important a place in our religious literature. It is an enduring movement to the talents and piety of its gifted author. We hope our book stores, colporteurs, ministers, &c., will provide themselves with the entire work, the "Manual" and the "Church Order," and scatter them over the country by thousands and tens of thousands. The price of the volume before us is only \$1.25. Address Smith & Whilden, Depository agents, Charleston, S. C.—Merritt Burns, Selma, Ala.—or this office.

We shall publish a chapter or two of the work soon, that our readers may form some estimate of the value of the work.

A Query.

Why not restore an excommunicated member at any church near to which he may live, the one from which he was excommunicated being at a great distance? He appears before another church, tells the cause of his expulsion; some of the members are present who were at his expulsion; he gives full satisfaction; it has probably been years since his exclusion, and the old members have moved off since it took place; why not restore at one church as well as another when all are satisfied? J. C. B.

The Baptist rule on this subject should not be violated. He should be reconciled to the church from which he was expelled. A fundamental law must not be broken to suit any case, however plausible the case of the applicant.—One man had better suffer than a great principle, underlying our Church government should be violated. If a church from which a member has been expelled has been dissolved, then a church may receive such members. This subject was ably discussed last week by "Vindex," to which we refer our querist.

WE regret to learn by a letter from A. Williams, of Selma, that ELI WILKINS, son of elder J. Williams, of Talladega county, died at San Augustine, Texas, on the 13th inst. He moved to Texas in the fall of 1850, and attained to honorable distinction, representing the county in which he lived the session of 1856-7. He had the esteem and confidence of all who knew him. We tender his afflicted father and mother our warmest sympathies.

VERY TRUE.—Brother T. J. WILLIS, a private member, sends us three new subscribers and the money, and adds:

"There are many Baptists who are not subscribers, who would be by a little effort on the part of pastors."

Very true. We could say much to stir up pastors to this work, but we fear it would be useless. We know it is not for want of interest in our paper; it is a strange neglect, which we hope will not last long.

Rev. A. J. WALDROP, of Rockville, Ala., adds the following postscript to a business letter:

"During our last Association (Canaan) which met with the Rahamah Church, Jefferson county, I had the pleasure of baptizing twenty persons; three others were received, and a large number professed religion, who lived at a distance. The meeting lasted ten days."

UNIVERSALISM RENOUNCED.—In the Universalist Herald, of Oct. 14th, a Universalist of Winn Parish, La., in an able letter to the editor renounces Universalism. We select the closing pithy paragraph as a sample of the letter.—He says:

"Finally, that the holy prophets and martyrs believed in Universal Salvation, and suffered so much affliction at the hands of wicked men, whom they knew by the divine Spirit would not believe them in this life, yet, also knew would believe, and be happy in the next, is more than at present, can be credited by yours,

THOMAS G. McCRACKIN.

AN OLD ASSOCIATION.—The Christian Chronicle, of 13th inst., gives the proceedings of the one hundred and fifty-first session of the Philadelphia Association. This is one of the most able and most conservative Associations in our country. It reports a large increase this year.

See Home, or the Last Day and Happy Death of Fannie Kenyon, Boston: Gould & Lincoln.

A thrilling narrative of 76 pages, published in the most finished style. It details a case of remarkable piety in early life. An admirable Sabbath School book. All children should read it.

As an act of simple justice to a much injured man, we publish the following "Card." Bro. Coleman is a respectable Baptist minister in Arkansas:

A Card.

Whereas, the editors of the Tenn. Baptist have endorsed and published an attack written by T. H. Gompers on my character and practice—in which it is alleged that I "made a very wicked and disgraceful speech"—and furthermore charged me as being "the helm of this entire proceeding," which is designated as the "act of persecutors"—and, moreover, assailed the truth of several witnesses by name in said attack, by saying of one, that his "testimony bears a falsehood on its face"—and whereas, the said editors have again and again intimated or declared that T. H. Gompers was excluded from the Baptist Church because he was a Landmark man—therefore, I protest and declare that the said Editors (Graves and Dayton) by actual writing—and Penderby by a collusive silence) have been false and faithless to their printed pledge, by neglecting to publish my defense, after publishing the attack—that they have acted treacherously, in transmitting the manuscript to the man who slandered me, instead of retaining or returning the same to me—and that they knew their allegations in regard to T. H. Gompers' exclusion to be untrue, by their refusal to publish the church record of his trial, because the falsehood of their allegations would appear, and thereby deprive them of one pretext to excite divisions among the Baptists.

Confiding in their list of 12,000 subscribers, the editors of the Tennessee Baptist think they can assail an obscure preacher with impunity and deny redress with safety—now I ask all men, (except those who prefer falsehood in the Tenn. Baptist to truth from any other paper,) to suspend a decisive judgment till my defense is heard.

HAYES H. COLMAN, Pastor Baptist Church Clark Springs P. O., Ark.

As an act of justice, I request all religious papers to copy this Card.

Alabama Baptist Convention.

MESSRS. EDITORS:—For the information of delegates, and others wishing to attend the Convention, allow me to say that a line of stages runs daily from Marion to Gainesville, leaving here on the arrival of the cars at 10 1-2 o'clock, A. M. Arrangements have also been made with the Livery stables to furnish conveyances to and from Gainesville, at the same cost as stage fare.

W. H. McINTOSH.

Marion, October 19th, 1888.

P. S. I would suggest to brethren who prefer a private conveyance, to be here earlier on Thursday morning than the arrival of the cars. W. H. M.

For the South Western Baptist. Cahaba Association.

MESSRS. EDITORS:—The Cahaba Baptist Association held its forty-first anniversary, with the Uniontown Church, a few days since.

The session was organized by the re-election of its former officers. Its deliberations were, with few exceptions, harmonious, and characterized by the spirit of piety and devotion, which usually pervades them. The delegation was large, between three and four hundred baptisms, and a general state of harmony, reported by the churches.

The benevolent institutions received attention. During the session one thousand and sixty dollars were contributed, mostly for the Bible and Indian Mission causes. A sum was raised for the support of one white missionary to the Indians.—On Sunday night, the Hon. J. L. M. Curry delivered a telling Bible speech, before the Associational Bible Society. I would that all our political men were pious, then would we feel the ship of State to be in safe hands.

Our esteemed bro. O. Welch, favored us with his presence. His lecture before the sacramental host, while celebrating our Lord's death, was fraught with so much of that old fashioned, devotional, heart piety. I doubt not, that all were made to feel themselves seated in a heavenly place in Christ Jesus.

A. G. McCRACKIN.

Selma, Oct. 20th, 1888.

For the South Western Baptist. Another Imposter.

CAMP SPRINGS BAPTIST CHURCH, HENRY CO., ALA.

WHEREAS, one L. G. Cobb is holding a letter of dismission from this Church, showing his standing as a minister of the Gospel in good order; and whereas it is brought to the knowledge of this Church, that after obtaining said letter, the said L. G. Cobb was guilty of gross impiety, in endeavoring to obtain property under false pretenses, and other immoral acts; and whereas the said L. G. Cobb has gone to parts unknown. Therefore,

Resolved, That he (the said L. G. Cobb), be, and he is hereby excommunicated from the fellowship of this Church.

Resolved, That these proceedings be published in the S. W. Baptist, with a request that the Christian Index and Tennessee Baptist, copy.

By order of the Church in Conference.

M. BROOKS, Mod'r. A. HASTY, Clerk. Sept. 4, 1888.

For the South Western Baptist. Southern Baptist Publication Society.

MESSRS. EDITORS:—I have noticed, with much interest, the proposition to unite the Southern Baptist Publication Society with the Southern Baptist Convention. Although not a member of the Publication Society, I have always felt a deep interest in its prosperity, and I therefore trust that a few remarks, made in the spirit of kindness, will not be considered impertinent or out of place. Of course, the determination of the question, whether the Publication Society shall be merged in the Convention, rests with the members of the Society themselves. Others have no right to dictate to them. It is equally true that vested rights should, under no circumstances, be violated; but I have too much confidence in the wisdom and integrity of the officers and members of the Society to believe that they will make themselves the agents in perpetrating a private wrong. They appear to have acted, so far, with all proper caution.

At the meeting of the Society in June last, at Hampton, Va., there was entire unanimity of opinion in regard to the proposed measure. This fact is most significant. It can scarcely be supposed that unanimity could have been secured in behalf of a measure not recommended by very cogent reasons. After the meeting of the Society at Hampton, the Board at Charleston sent out circulars to the constituent members of the Society for the purpose of ascertaining their views in regard to the proposed change. In this circular, they say:

"While the charter of this Society is to be maintained, so as not to alienate its property or its rights, it is now proposed to amend the constitution and by-laws by the next annual meeting, so as to delegate to the S. B. Convention the power to elect the officers and managers of this Society." It is evident from this language, that the contemplated change is proposed to be made in the manner pointed out by the constitution. If it be effected in the constitutional manner, no one has a right to complain. Every one entering into any Association of men, especially one in which the manner of making changes in its organic law is distinctly pointed out, must be aware that its constitution is not intended to be as unalterable as the laws of the Medes and the Persians. In fact the right of making changes in constitutional provisions, in a designated manner, is peculiarly an American idea. It is thus that we hope to escape the civil commotions, incident to governmental changes in other countries.

It being admitted (as it doubtless will be by every one) that the proposed change should not be otherwise than constitutionally made the only question that remains is that of expediency.—The object of the proposed change, I suppose, is more thoroughly to secure the confidence, the sympathies, the prayers, and the active co-operation of the whole denomination in the South.—Although the Society, under the management of the venerated Manly and his able and trustworthy colleagues now has the confidence and support of a very large number of our best and most enlightened brethren, it is highly desirable to make it a still more efficient agent in doing good. I suppose, it is not only the best, but the only exponent of Southern Baptist sentiment, except so far as it may be gathered from the confessions of faith of particular Associations or churches. But by uniting it with the Convention as one of its Boards, its more thorough identification with the whole body of the denomination in the South would be secured. Responding to the pulsations of the popular heart, it would correctly represent the general sentiments of our people. What we need above every thing else is concentration of effort. We too often fritter away our strength in separate, sectional, and sometimes antagonistic schemes. Though much of this is doubtless attributable to our congregational form of church government, yet voluntary Associations have done, and may do much more to overcome the inherent difficulties of congregationalism. I suppose, there is not a particle of doubt in the mind of any enlightened Baptist, that our efficiency, as a denomination, would be greatly increased by a greater effort. With all due deference to the opinions of others, it appears to me that the proposed measure is one well calculated to secure greater unity of action, as well as to render us a more homogeneous people. A Southern Baptist Publication Society ought to represent the opinions and sentiments in which all, or nearly all the Baptists of the South are agreed. Those entertaining peculiar or eccentric views have no right to expect others to be responsible for those views, or to assist in propagating them.

It is almost impossible to over estimate the power of the press in the present age of the world. It is, perhaps, the most powerful instrumentality in moving the minds of men. In conclusion, permit me to add that it is perfectly visionary to expect to unite Southern

Baptists in the support of any Society that does not correctly represent the sentiments of the great mass of the denomination. Is there any method by which the members of the Publication Society can so thoroughly satisfy the minds of all our brethren that it is a true exponent of Southern Baptist sentiment, as by uniting it with the Convention? In union is strength. Are there any insurmountable obstacles in the way of a more thorough concentration of action? Does not the Southern Baptist Convention present a fit and appropriate agency for realizing the union so desirable? United, we are like Samson in the pride of his strength; disunited, we are like the same Hebrew warrior, when shorn of his locks and deprived of his sight. These remarks are submitted in all candor, and mainly with the view of eliciting the opinions of others.

J. A. PARKER.

Nacoochee Co., Mississippi.

For the South Western Baptist. Perryville, Alabama.

MESSRS. EDITORS:—The Rev. Mr. Neal, an Episcopal Methodist minister, on one of the Circuits in the upper portion of Autauga county, Ala., a few weeks ago, published that he would, at his next appointment at Caines' Chapel, church near where the writer lives, preach a sermon on infant baptism. When the time arrived, as I had never heard a sermon expressly on that subject, I went out to hear him.

He was there at his post, and took for his text Matt. 28: 19, 20, "Go ye therefore, and teach all nations, baptizing them, &c." He first set out by stating that he was not going to preach a controversial sermon, and frankly admitted that he considered baptism by immersion a valid baptism, but that he would undertake, and expected to prove by Scripture, that infant baptism was also a valid baptism. And further, that it was essentially necessary as an initiatory rite into the church of Christ upon earth.

He then assumed the ground that the first church ever founded upon earth was formed in the house of Abraham, under the Abrahamic covenant, and that circumcision was a necessary prerequisite for membership into said church. That there had, at no time since, been any covenant or law annulling or abolishing said covenant, and that infant baptism had now taken the place of circumcision. And as such that it should be practiced by all believing parents, quoted the circumstance of the Savior when upon earth, taking little children into his arms and blessing them, and a few other Scriptures in support of his position—and in conclusion expressed his utter astonishment that any christian parent should refuse to have his or her children baptized, thereby dedicating them to God and initiating them into the visible church upon earth.

But the Rev. gentleman left his church and congregation entirely in the dark as to the following very important facts, to-wit:

1st. As the rite of circumcision under the Jewish covenant was performed upon males only, were there any other than male members in the Jewish church? And if infant baptism is now used in lieu of circumcision, why is the rite performed upon both sexes and at every age?

2nd. If infant baptism be so essential to church membership, why do not pedo-baptists perform that rite upon the children of their black brethren? The writer has never seen such a thing done, although he has been born and reared in the very midst of Methodists.

3rd. If by the rite of infant baptism all infants thus baptized become members of the church, why are they not when grown to adult age, admitted to the table of the Lords' Supper? In other words, why are they regarded as church members and yet not allowed all the privileges and immunities of adult members?

And lastly, why was Timothy, and others, and even our Savior himself both circumcised and baptized?

If the Rev. Mr. Neal, (or some other friend who believes in infant baptism) will give categorical answers to the foregoing interrogations, he would greatly oblige, at least,

ONE OF HIS HEARERS.

For the South Western Baptist. Perryville, Alabama.

MESSRS. EDITORS:—I closed on Wednesday last, the 13th inst., a meeting of twelve days with the Pisgah church, Perry county, Ala.

It was a meeting of great and peculiar interest. The church was much revived and blessed, God being manifestly with us in His convicting and converting power. Eighty-five happy converts were added to the church by baptism. Brethren John S. Ford and James W. McCullough labored successfully with me in the meeting, which closed with a deep and solemn interest, as many left still inquiring what shall I do to be saved. We trust that much more good will yet grow out of this precious revival.

WM. L. COCHRAN.

